or, purifying (all), they clothe themselves with light,[1] or whether they break through the clouds with strength by the wheels of their chariots;

10. (Whether), Mowing the paths that lead (to us), or that spread diversely, or those that sink into the hollows (of the mountain), or those that extend smoothly,[2] they, (however) scattered, accept the sacrifice for my benefit, (when invoked by these appellations).

11. Sow, leaders (of the rains), they support (the world): now, blending together, they (bear the obktion: now, situated remote, (they uphold distant objects):[3] so may their manifold forms be manifest.

12. The reciters of sacred metres, desirous of water, and celebrating (the MABUTS), have drawn them to (provide) a well (for GOTAMA)*: some of them, (invisible) as thieves, have been- my defenders: some have been (obvious) to view through the light (of life).

13. Glorify, *Rishi,* with grateful praise, the company of the MARUTS, who are manifest, bright with

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[1] *trnkvamtamndhyawh, dtpiik todkikdh ddtchkddayanti:* purifiers they put on light: the last is perhaps a more correct form of the noun than *sundhyuvuh,* as formerly given, vol. n. p. 11. note.

. i The words so rendered are *Apat|iayak, Vipathayah, Antasspatkdh, Anupatldk,* which may also be considered us the proper names of ihe#e four orders of the *Maruts..*

[3] The text Las only *adhd pdrdmtdk>* die latter being formed from *pardvatj duradesah,o.* distant place or country, *tat xambundkinah* being in relation to it; that is, according to *Sdyana,* the winds being in the firmament give support

to the distant
stars and planets.

[4] See vol. i. p. 221, verse U.